

THE  
**Orange Institution**

Its Origin and Development

**ORANGEISM.**

What it is not, and What it is

BY

**HAMILTON RANKIN.**



"The Protestant Religion, and the Liberties of England,  
"Je Maintiendrai"—I will maintain.

KING WILLIAM III

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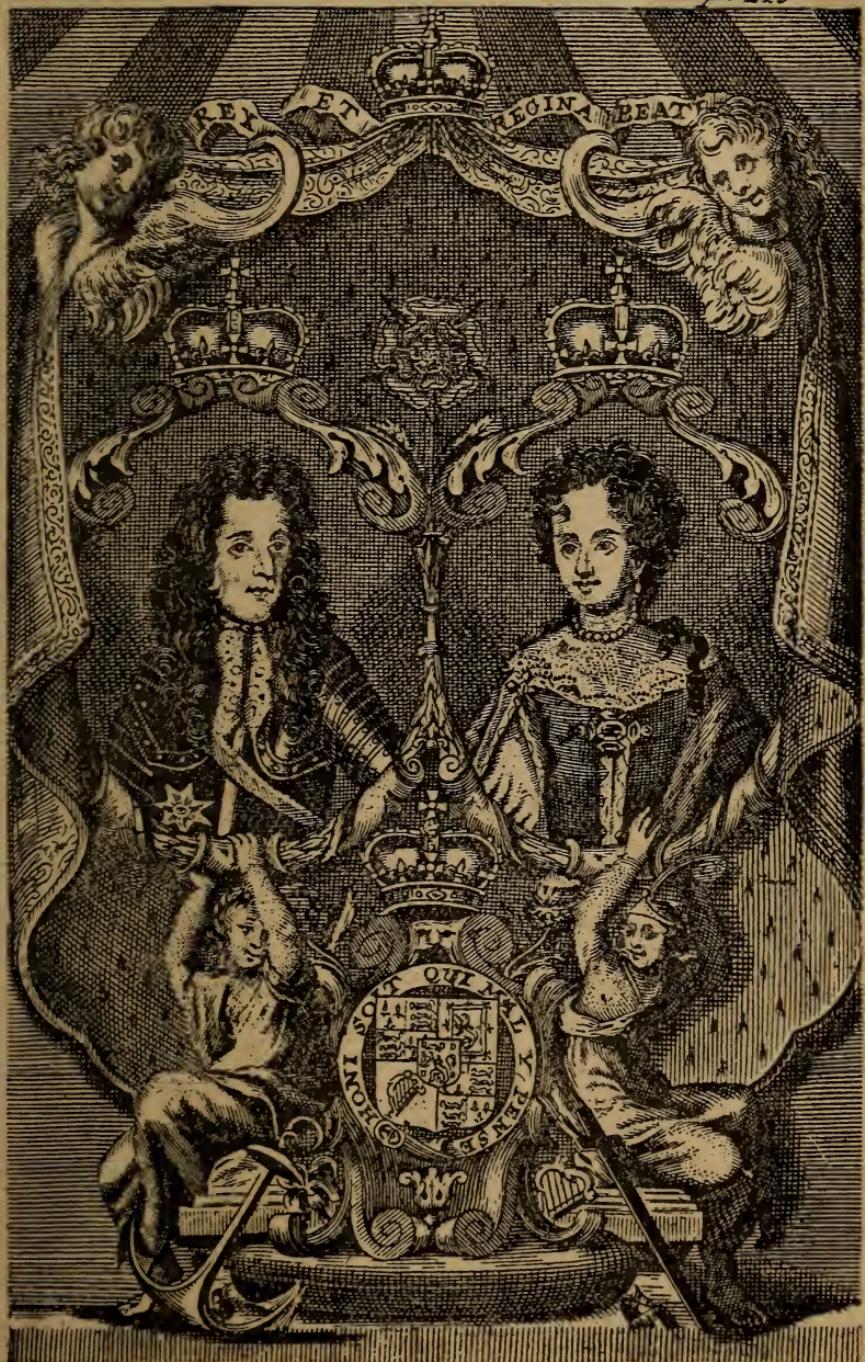
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(From Life of William III., 1703.)

# The Orange Institution: Its Origin and Development.

ORANGEISM,

What it is not, and What it is.

WITH NOTE, POSTSCRIPT, AND APPENDIX.

COMPILED, COLLATED, AND ARRANGED BY

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"The Protestant Religion, and the Liberties of England,"  
"Je Maintiendrai"—I will maintain.

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London

CHAS. J. THYNNE, GT. QUEEN STREET, KINGSWAY,  
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## THE ORANGE INSTITUTION : ITS ORIGIN AND DEVELOPMENT.

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THE name of the Association, as every Orange-man is aware, is taken from William III., Prince of Orange, and was assumed in honour of that great and glorious King, who has always, from its very commencement, been identified with the Order, as the illustrious Champion to whom, under God, Britain owes her deliverance from thraldom, both spiritual and political, and Ireland from Jacobinism and arbitrary power, "Brass Money and Wooden Shoes."

Bishop Burnet, in his History of His Own Time, states that the Orange Association was originally instituted in England in November, 1688, on the arrival of the Prince of Orange at Exeter from Torbay. The Protestants of those times entered into an association for the defence of their Sovereign and their Country. They wore on their hats a ribbon with these words "General Association for King William." But after the establishment of our Glorious Constitution, Orangeism, or whatever that Defence Association was called, fell into disuse in England. Afterwards it became necessary to revive it in Ireland in order to protect the lives and liberties of loyal Protestants in that island from organized murderous attacks by Roman Catholics directed by alien Romish Priests, and Jesuit and rebelly agitators.

The principles of the Order and its objects are the same to-day as they were at its commencement. These are comprised in the motto which was inscribed on the flag, with English colours, that flew from the mast head of the ship that had the Prince of Orange on board. The motto was "The Protestant Religion, and the Liberties of England," and underneath it the motto of the House of Nassau "Je maintiendrai"—I will maintain.\*

In the year 1813 a very interesting little pamphlet was published by "James Charles, 57, Mary Street, Dublin," written by John Giffard, Esq., a well-known gentleman of that time, from which the following extract is quoted. Alluding to Orangeism Mr. Giffard says:—"The enlarged Institution was copied from one which, since the Revolution, has existed in the 4th Foot, a regiment raised by King William, into which Orange Lodge several Princes of the House of Hanover have not thought it beneath them to be initiated." From this quotation it would certainly appear that King William III. was the founder of the original Association.

In a pamphlet printed by W. McKenzie, of Merrion Row, Dublin, in the year 1809, the origin of Orangeism in Ireland is stated in the following words:—"At a time when the loyalists of the County Armagh endured much persecution, in the latter part of the year 1793, or the beginning of 1794, they were in so much dread that they had regular appointed patrols to watch their houses and properties at night; each of these parties had counter signs or watch-words, in case of meeting each other, that they might thus be enabled to distinguish themselves from the "Defenders."

\* The Life of King William III. (Prince of Orange); Second Edition Corrected. Printed in London in the year 1703. Page 130.

Out of these watch-words, and the necessity of guarding against hostile intrusion, the Orange system first arose. In a work published about the same time in London, by J. J. Stockdale, Orangeism is stated to have originated in Ireland ; and the first Orange Lodge formed at Loughgall, in the County of Armagh, in September, 1795, "in consequence of a breach of faith on the part of the Roman Catholics and other disaffected persons, headed by two Priests, one of whom was afterwards hung."

In a book, published by John Jones, 40, South Great Georges Street, Dublin, 1823, there is a full account of this gross breach of faith, as follows :—  
 "On the 21st of September, 1795, the Defenders treacherously attacked the Protestants, after having only the day before concluded and ratified an amicable treaty of peace, which was signed by two Roman Catholic Priests—Fathers Quigley and Crawley—on the part of the Defenders, and by Mr. Atkinson of Crow Hill, County Armagh, on the part of the Protestants. After a most sanguinary battle, which lasted two whole days, the Defenders were utterly routed, although they were ten to one, and the battle, which was called the Battle of the Diamond, was afterwards celebrated, annually, by the Protestants. From such meeting, the Orangemen and their Lodges originated. These loyal Protestants now went by the name of Orangemen, and kept not only aloof from, but were the enemies of all illegal associations, acting on the principle of self-defence, as the Armagh Protestant could not place any confidence or trust in his Roman Catholic neighbour after the breach of so solemn a treaty ratified and signed by two of their own clergy."

Sir Richard Musgrave, Bart., in his Memoirs of the Rebellions in Ireland (page 82), alluding to

the Battle of the Diamond states that :—“ In commemoration of that victory the first Orange Lodge was formed in the County of Armagh on the 21st September, 1795, though the name of Orangemen existed some time before.”

The inception of the Grand Lodge of Ireland dates from November, 1795. And on the 4th April, 1798, in the city of Dublin, the Grand Lodge was fully organized, Thomas Verner being appointed first Grand Master. In the following years the Orange Organization extended over the entire Province of Ulster, and ultimately over all Ireland, more or less ; and in 1808 generally into England and Scotland, and later on into Canada, the United States of America, Australia, New Zealand, South Africa, India, Egypt, and now you cannot go into any part of the civilized world without meeting with, and being greeted by, a brother Orangeman. The Orange Fraternity at the present time (year 1908) numbers over four millions of men, all round the Globe, banded together and each man pledged to support and maintain the British Constitution formulated, established, and ratified by King William III., the Parliament of England, the Parliament of Scotland, and the Parliament of Ireland in the last decade of the seventeenth century, the Protestant Reformed Religion, and the Civil and Religious Liberties of the Subjects of His Most Gracious Majesty King Edward VII.

## NOTE.

In the year 1794 a Roman Catholic confederacy called "The Defenders" was formed—a foul conspiracy for the dismemberment of the Empire, and the massacre or extermination of Protestants. The Defenders were a continuation of the Rapparees and other kindred Societies previous to 1794. The Ribbon Society, the Terry Alts, the White Boys or White Shirts, John Rightsmen and other kindred Societies of later years were a continuation of the Defender system. The Molly Maguires, the Fenians, the Invincibles, and the Irish Land League, in the last century, were a continuation of the Ribbon system. At the present time we have the Ancient Order of Hibernians, the Ribbon Society under another name, between whom and the Clanna-Gael there is a bond of sympathy. The Ancient Order of Hibernians is the Great Unknown Power or Hidden Hand behind the Irish Nationalist Parliamentary Party and the United Irish League, all working together for a common cause and object, viz., the disintegration and destruction of the British Empire, the extermination of Protestants, and the overthrow of Protestantism, Civil and Religious Liberty, and a return to superstition and ignorance similar to that which existed in the thirteenth, fourteenth, and fifteenth centuries. The Ancient Order of Hibernians is an extremely powerful organization and has branches in England, Wales, Scotland, Ireland, the United States of America, Canada, Australia, New Zealand, Tasmania, South Africa, South America, Mexico, Honolulu, and even in the Philippines. The laws of the United Irish League take precedence in Ireland, at the present time, of British Parliamentary made laws; the King's Writ is laughed at and scouted.

## ORANGEISM, WHAT IT IS NOT.

1.—Orangeism does not teach hatred of Catholics (Roman) as it is slanderously reported, and as some affirm that it does. The stories that have been circulated about its bigotry and intolerant teaching are scandalous fabrications, and atrocious calumnies. No ! Orangemen's hearts' desire and prayer to God for their Catholic (Roman) fellow countrymen, and for Catholics (Roman) everywhere, is that they may be saved. Orangemen dislike the teachings and principles of the Catholic (Roman) Church, but they love the souls of the people.

Saint Augustine summed up the whole question in one line when he wrote :—

“ Love the men, but hate the errors.”

The qualifications required of every one seeking admission into the Orange Institution, are :—

“ An Orangeman should have a sincere love and veneration for his Almighty Maker, a firm and steadfast faith in Jesus Christ, the Saviour of Mankind, believing in Him as the only Mediator between God and Man, and humble reliance on the guidance and purifying power of the Holy Spirit ; he should cultivate truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, loyalty and obedience to the laws ; his deportment should be gentle and compassionate ; his behaviour kind and courteous ; he should love the society of the virtuous, and avoid the company of the evil ; he should honour and diligently study the Holy Scriptures, and make them the rule of his faith and practice ; he should love, uphold, and defend the Protestant religion, and sincerely desire and endeavour to propagate its doctrines and precepts. He should also, by all

lawful means, co-operate with true Protestants in preventing or removing in and from the Established and other Protestant Churches, all changes, ceremonies, practices and ornaments savouring of or resembling the Church of Rome, or inconsistent with the Reformation Principles.

" He should strenuously oppose and protest against the errors and dangerous doctrines of the Church of Rome ; he should, by all lawful means, resist the ascendancy of that Church, its encroachments, and the extension of its power, but he should abstain from all uncharitable words, actions, or feelings towards his Roman Catholic fellow-countrymen ; he should remember to keep holy the Sabbath day, and attend the public worship of God ; he should never take the name of God in vain, but abstain from all cursing and profane language, and use every opportunity of discouraging such sinful practices in others ; his conduct should be marked by wisdom and prudence, honesty, temperance and sobriety. The glory of God and the welfare of man, the honour of his sovereign, and the good of his country, should be the motives of his actions."

II.—Orangeism is not an Offensive but a Defensive Association. It is a strictly Defensive Association, entered into by loyal men for mutual support and defence, and forced upon them by the previous existence of traitorous combinations, and the inability of the law, in many instances to afford them protection.

Their (Orangemen's) great, their paramount duty, is to defend and protect their weak brethren. Their duty also is to uphold and defend their blood-bought Heritage which was handed down to them by their forefathers. As that great Jurist, Blackstone, says, " the protection of our liberties is a duty which we owe to ourselves who enjoy them, to our ancestors who transmitted them to us, and to our

posterity who, should we dare to forfeit them, will execrate our memories." And by the rules of their Order Orangemen are bound "to carefully abstain from anything in word or behaviour which might unnecessarily give offence to anyone."

III.—Orangeism is not an Institution for mere show or parade. Orangemen do not deal in mock heroics, neither do they call murderers "martyrs." They do not get up mimic funeral processions in honour of dead murderers. They do not honour the memory of rebels. They honour the memories of real Heroes who won for us our liberties ; and of real Martyrs who willingly and cheerfully yielded up their lives for glorious Truth and Christian Freedom.

Many outsiders, because of the twelfth of July celebrations, seem to look upon Orangeism as a mere annual outing with banners and music. This is both an ignorant misrepresentation, and an impudent calumny. Orangemen hold their July and other celebrations on very different principles, and from very different motives. The object of these demonstrations—this time-honoured custom of observing anniversaries, the memories of which are dear to our hearts—is for the purpose of keeping in remembrance the glorious deliverances wrought out for us by Almighty God in the days of our forefathers, and for keeping in memory the triumphs and the victories which placed His Most Gracious Majesty King Edward VII. on the Throne of these Realms, and which won Civil and Religious Liberty for His people ; even as the Israelites were commanded by God to observe the anniversaries of their merciful deliverances in Old Testament times.

By the rules of the Order Orange Lodges are not to meet in Public Houses; and according to said rules the punishments for offences against religion, morality, and sobriety are severe.

IV.—Orangeism is not a “Secret Society” as those words are generally understood when applied to Ribbonism, Ancient Order of Hibernians, or other such illegal combinations. Orangemen have their secrets certainly, as what man or woman has not, but they do not meet together to plan murder, or to aid and abet crime. Their meetings are of course conducted privately, as many social meetings are, but such is the nature of the rules by which they are governed that nothing ever is done, or can be done within the walls of any of their Lodges but what is strictly honourable, upright, and patriotic, in the true sense of that term, and worthy of the character of Christian men. They are a society which everywhere uses its influence to promote the spread of “pure undefiled religion,” and to resist disloyalty, treason, and rebellion. Lastly (under this head) Orangeism is not a mere political organization. It is a Brotherhood, alias a society of loyal Protestants, instituted for the defence of our religion and liberties, our hearths, and homes. In days long ago of rebellion and disloyalty our Protestant forefathers for self-preservation, which is the first law of nature, were forced by circumstances to join together, not as politicians, but in the interests of religion and of social liberty, and for mutual counsel and protection, having found from sad experience that—

When bad men combine,  
Good men must unite.

And so that great and powerful organization, the Orange Institution came into existance—or rather was revived in Ireland in the last decade of the century before the last. Its worth and its services to the State and to the Country, then and since, are on record.

## ORANGEISM, WHAT IT IS.

I.—Orangeism is in one respect, and chiefly, a great religious Institution. Originating as has been herein previously shown for mutual defence and protection, its purpose was and is to maintain and defend the Protestant religion, the Protestant succession to the Throne, and that civil and religious liberty for which our forefathers so gallantly fought, and which they so gloriously won for us. Every person who aspires to belong to the Orange Order must be a Protestant of some denomination professing the Christian faith as set forth in the Holy Scriptures ; and every Lodge Meeting is opened and closed with prayer.

The following is the opening prayer :—

“ Gracious and Almighty God ! Who in all ages hast shown Thy Almighty power in protecting righteous Kings and States, we yield Thee hearty thanks for the merciful preservation of Thy true religion, hitherto, against the designs of its enemies. We praise Thee for raising up for our deliverance from tyranny and arbitrary power, Thy servant, King William III., Prince of Orange ; and, we beseech Thee, for Thy name’s sake, for ever to frustrate all the designs of wicked men against Thy holy religion, and not to suffer its enemies to triumph ; defeat their counsels, abate their pride, assuage their malice, and confound their devices.

“ Deliver, we pray Thee, the members of the Church of Rome from error and false doctrine, and lead them to the truth of that Holy Word which is able to make them wise unto salvation.

“ We beseech Thee to bless every member of the Orange Institution with all Christian virtues, bless us with brotherly love and loyalty, take away every thing that may hinder our Godly union and concord so that we may be, henceforth, united in one holy

bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee ; through Jesus Christ our Lord. Amen."

The following is the closing prayer :—

" O Almighty God ! Who art a strong tower of defence unto Thy servants against the face of their enemies, we humbly beseech Thee, for Thy mercy, to deliver us from those great and imminent dangers by which we are now encompassed. O Lord ! give us not up as a prey to our enemies ; but continue to protect Thy true religion against the designs of those who seek to overthrow it, so that all the world may know that Thou art our Saviour and mighty Deliverer : through Jesus Christ our Lord. Amen."

II.—Orangeism is a Loyal Institution. It has been and is an Association of loyalty against disloyalty, and of legal opposition to illegal combination. Orangemen are, every man of them, the determined opponents of rebels. They are pledged to maintain the Legislative Union of England, Scotland, and Ireland, and to uphold and maintain the prestige of the British Empire, its laws, and liberties political and religious. Orangemen are loyal to our King, and obedient, in all things lawful, to those in authority under him, and whether frowned on, or frowned on, as they have been both by turns, they are

True as the dial to the sun,  
Although it be not shone upon.

Orangemen are to the heart's core a truly loyal body of men. They do not, however, lay claim to exclusive loyalty or exclusive Protestantism. But no man, unless his creed be Protestant and his principles loyal, can associate with them as a Member of the Order. These are conditions precedent, and qualifications previous and necessary, with

which the humblest are welcome to be admitted into the Order, and without which the greatest, the grandest, and the wealthiest man would seek in vain to be enrolled as a Member of the Order.

In a recent address to the Brethren the County Grand Master of St. John, New Brunswick, gave a most admirable description of the general policy of Orangeism. Repudiating all party character, he said :—" It stands for equality and old-fashioned honesty, and homely godliness in the affairs of Church and State." A more concise and simple definition of Orange Policy it would be very difficult to find in the records of Orange Oratory.

III.—Orangeism is a tolerant association. Orangemen honour all men, and despite all that their enemies may say to the contrary, they are tolerant, fair, and generous towards those who are opposed to them, either in religion or politics. Orangemen are Protestants, and liberty is the genius and the characteristic of Protestantism, just as bigotry, persecution, and intolerance are the characteristics of Catholicity (Roman) Ultramontane. Orangemen willingly allow to those who differ from them the religious liberty and the civil liberty that they themselves enjoy, only they, of course, object to their making such use of their liberty as would deprive them of theirs. Orangemen have no desire to interrupt the meetings or the marchings of their opponents, and they must not interrupt or hinder theirs.

Yes, Orangemen are tolerant to all, they " honour all men," but they " love the Brotherhood." Those whose sentiments and whose sympathies are in unison with their own they esteem and love. But, the writer emphatically repeats, Orangemen are not the intolerant, bigoted, body of men that they are sometimes calumniously represented to be. They are tolerant and charitable to all, as

was their great originator and model, King William III.

The generality of Catholics (Roman) do not know how much they owe to that great and broad-minded King. It is to him they are indebted for both their civil and religious liberties. The principles of toleration were inherent in his character. History attests that he was just and even generous to his enemies. The civil liberties that Catholics (Roman) enjoy in the British Empire they owe, the writer says again, to King William III. And he repeats that Orangemen, who are his followers, are the true and genuine friends of Freedom.

"King William the Third was a resolute, vigilant, high-minded, and indomitable Prince. He deserves the imperishable gratitude of posterity, as the Rescuer and Preserver of our National Independence, our Constitutional Rights, and our Religious Liberty."—Elihu Rich.

It may interest Orangemen to know King Charles the second's opinion of his nephew, William Prince of Orange, as expressed to Sir William Temple in the month of October, 1677, when the Prince was in England as a suitor for the hand in marriage of the Princess Mary of York, copied from a Life of King William III. (Prince of Orange); Second Edition Corrected; Printed in London in the year 1703, (One year after His Majesty's death); page 83—

"Well, I never was yet deceived in judging of a man's honesty by his looks (of which he gave some examples) and if I am not mistaken in the Prince's face, he is the honestest man in the world, and I will trust him, and he shall have his wife; and you shall go immediately and tell my brother so, and that it's a thing I am resolved on."

The match having been agreed upon, and all preliminaries arranged, the wedding took place on the 4th November, 1677, the Prince's birthday.

"The marriage was celebrated at eleven at night, but with so little noise, that the people knew nothing of it till next morning, when they gave all the public testimonies of joy that could be expressed. The Bishop of London was the person that performed the ceremony, who when he came to the usual question, who gives this lady? His Majesty answered himself, I do; and so they proceeded with the rest in due form till the whole was consummated." Ibid—page 84.

To commemorate this marriage a medal was struck. On one side the Prince of Orange in bust, the words round "Gulielmus Tertius Dei Gratia Princeps Auriacæ, Hollandiæ and Westfrisiæ Gubernator :—i.e. William the Third, by the Grace of God Prince of Orange, Stadholder of Holland and West-Friesland." On the reverse the Princess of Orange in bust, the words round "Maria Dei Gratia Auriacæ Princeps, Nata York :—i.e. Mary by the Grace of God Princess of Orange, daughter of the Duke of York." Ibid—page 87.

Furthermore, it is laid down distinctly in the basis of the Orange Order that Orangemen are not to admit into their Brotherhood persons whom an intolerant spirit leads to persecute, injure, or upbraid any man on account of his religious opinions.

IV.—Orangeism is a rallying point for the loyalty of the country. It assists the Legislature and the Government in reaching the source of our disorders, and crushing treason and insubordination where in many instances the laws of the land are either evaded or defied by reckless conspirators against the peace and prosperity of Ireland, and the well-being and tranquility of the Empire.

The Orange Institution, however, as has been shown, is pre-eminently a loyal fraternity. Orangemen will continue true to our Protestant King, and

will, by God's help, resist to the utmost any and every attempt that may be made to undermine or undervalue his authority.

In fine, Orangeism is a brotherhood of earnest, loyal, determined Protestants, who

Know their rights,  
And knowing dare maintain !

It ought to be considered a great privilege to belong to the Loyal Orange Institution, which has its members and its lodges in nearly every quarter of the civilized world, and which has unquestionably been the means of preserving in Ireland all that makes it now possible for loyal Protestants, yes, and loyal Roman Catholics, to live in that country. It may be truly termed "The Advanced Guard of the British Constitution." It is not, as some designate it, an Imperium in Imperio *i.e.* A Government within a Government. The Orange system enjoins upon its members the duty of aiding in the preservation of the peace ; its end is honourable, and its organization lawful. It arose, as has been shown, out of absolute necessity ; for at the time of its origin, or rather its revival in Ireland, the laws of the land were altogether inoperative for the protection of Protestants from a remorseless and implacable conspiracy organized under the title of "Defenders ;" and by the combination which was then effected amongst Protestants by means of the Orange Institution, security was at length obtained, and the career of terrorism arrested. And it is as much needed now as ever it was, inasmuch as the United Irish League, in Ireland, at the present time, acts as an Imperium in Imperio, in that island, holds its Courts to which offenders against its laws and rules are summoned, and, if found guilty, are sentenced to be boycotted unless they agree to comply with the

orders of the League Court. There is, as a matter of fact, a very complete system of law, firmly administered and relentlessly enforced ; only the law is the creation of the United Irish League, and its sanctions find no place in any recognised work on jurisprudence.

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The character of King William III. summed up.  
Copied from The History of the Reign of King  
William the Third ; Volume 3 ; Printed in London  
in the year 1703 ; Pages 518 and 519.

" To sum up all, tho' King William was not altogether free from faults, yet he may be ranked among the greatest of men, and vie with the most celebrated heroes of antiquity. To do him justice, he was a Prince experienced in all the Arts of War, Policy and Civil Government ; Fearless in Dangers ; constant in his Resolutions ; Moderate in Prosperity ; Unshaken in Adversity ; Wise in his Counsels ; Bold at the Head of his Armies ; Faithful to his Allies ; Dreadful to his Enemies ; Master of the Affections of his People by his forbearing Temper and Clemency. He always asserted the freedom of Europe, and declar'd himself an enemy of tyranny, oppression and arbitrary sway ; he preserved his own Country, and rescued these three Nations, when their Religion, Laws and Liberties were in most imminent danger, and no other human help left to save them. He perfectly united England and Holland, two inveterate rivals in trade ; and by teaching them to promote their mutual interests, has left an effectual barrier to check the formidable and over-grown power of France. He revived the ancient martial spirit of the English, and retrieved the honour of the nation, not only in the field, but in the cabinet. He maintained the Church of England, without oppressing the Dissenters ; and was

so tender of the rights and privileges of his subjects, that he sometimes yielded from the just Prerogatives of the Crown. Now if his enemies should ask, to what purpose the nation has spent near 60 millions sterling to maintain him on the throne ? The answer is ready, to purchase an English Protestant Queen ; and a settlement of the succession on the Protestant Line. A purchase which no True English Man will ever account too dear."

" We may confidently hope, that whilst our present gracious Sovereign is alive, King William will not be missed : but history cannot but take notice that he was neither sufficiently nor universally regretted, either in England or Holland, which must be ascribed to the superciliousness and arrogance of his favourites, who were both hated and despis'd in both Nations ; and which ought to be a caution to all Princes, who would live easy, and leave a good name behind them. Over and above his leaving behind him the shipping of this Kingdom, double what it was at his accession to the Crown ; several experienced Generals ; near two thousand good and brave officers, and about twenty thousand well-trained, stout and hardy (English, Scotch, or Irish) soldiers, who, in this last Campaign, have carried all before them, and been a constant terror to the enemy."

The writer, by way of postscript, wishes to submit some information not known by the generality of people, which he hopes may be interesting and instructive :—

Three quarters of a century (75 years) ago a political, sacerdotal, and anti-Irish priesthood succeeded in inducing the then Pope of Rome to abolish the ancient status and to reduce the Irish Catholic (Roman) Church to a " Mission District " and by

so doing placed Irish Catholics, Priests and Laymen, under the arbitrary absolutism of the Congregation of the Propaganda at Rome. " Its nation-killing greed for pelf and power has become neither less sordid nor less hurtful since a misguided papacy, following the inspiration of anti-Irish politicians, degraded the canonical Church of Catholic Ireland into a servile province of a Foreign Missions Board, and made the pious heirs of Patrick and Columba something like White Hottentots among the Catholic peoples of Europe." *Paraguay on Shannon the Price of a Political Priesthood*, by F. Hugh O'Donnell, M.A. Introduction.

" The arbitrary position of Ireland, as a region under the Foreign Missions Congregation and outside of the canon law, makes an appeal of a bishop to his priests far more irresistible and crushing than in any national Church which has traditional and historic rights. The jurisdiction and power of a bishop over his priests in a mission country, like Ireland or Zululand, are practically boundless and absolutely appalling. Thus a bishop has power to suspend any priest, and even a parish priest, without giving any reason for the suspension. If the reader wishes to know what this sentence of suspension implies, he can learn it from the following regulations made by the Congregation of Propaganda on the 20th October, 1884, which laid down—(1) ' that suspension prevents an ecclesiastic from the exercise of his ecclesiastical order, rank, or dignity ; (2) that no judicial forms need be observed in the infliction of this penalty, nor need canonical warnings precede it ; (3) no tribunal may entertain any appeal against this suspension.' In other words, the Irish priest whom an Irish bishop has seen cause to suspend—a cause which need be visible to his own eyes alone—can be handed over to absolute ruin in case his submission is not

deemed to be sufficiently complete, and he need not even be told for what he has to make submission ! From the highest to the lowest the Foreign Mission Church in Ireland can be the most ruthless machine of extortion and intimidation which has ever been contrived in the most iron rules of ecclesiastical organisations. And the bishops themselves are as subject to their foreign masters in the Propaganda as the priests of a mission district are to their bishops and vicars apostolic." Ibid—pages 93 & 94.

The Catholic (Roman) Church in England is a Foreign Mission Church and the Catholic (Roman) Church in Scotland is a Foreign Mission Church, and both these Churches are under the arbitrary absolutism of the Congregation of the Propaganda at Rome similar to the Foreign Mission Church in Ireland.

The late Cardinal Manning, Catholic (Roman) Archbishop of Westminster, in a sermon that he preached in August, 1859 (he was then Prothonotary) to a Catholic (Roman) Synod presided over by the late Cardinal Wiseman, Catholic (Roman) Archbishop of Westminster, made the following remarks with respect to England :—" If ever there was a land in which work was to be done, and perhaps much to suffer, it is here. I shall not say too much, if I say that we have to subjugate and subdue, to conquer and rule an imperial race. We have to do with a will which reigns throughout the world, as the will of old Rome reigned once. We have to bend or to break that will, which Nations and Kingdoms have found invincible and inflexible. Were it (heresy) conquered in England it would be conquered throughout the world. All its lines meet here ; and therefore, in England, the Church of God must be gathered in all its strength." (The Tablet, August 6th, 1859).

The above printed words were spoken over forty-eight years ago by an able, astute, and learned ecclesiastic, a pervert from the Established Church of England; and the writer thinks it cannot be disputed but that they constituted a bold and outspoken programme or synopsis of the work to be done, and that in fact they have been, ever since, the marching orders of the Papal Army in England. The soldiers of the Papal Army in England, male and female, have been, to their great credit, most diligent, energetic, and persevering in the work they have undertaken. The work is now being carried on under the name of the "Mission of Our Lady of Ransom for Christians" and it has its stations scattered over the whole of England and Wales, and the work is under the able supervision and guidance of the members of the Society of Jesus, and each soldier, male or female, believes and is satisfied in his or her own conscience that the work he or she is engaged in is *ad majorem dei gloriam i.e.* for the greater glory of God.

In the year 1850, in England, Wales, and Scotland, keeping out Ireland, there were 11 monasteries and 41 convents, in all 52. At the present time (1908) there are 344 monasteries and 798 convents, in all 1142, an increase of 1090 since 1850. In Ireland at the present time there are 600 monasteries and convents so that at the present time there are 1742 monasteries and convents in England, Wales, Scotland, and Ireland.

The writer estimates the strength of the Papal Army operating in England, Wales, Scotland, and Ireland at the present time to be 80,000 persons or thereabouts. This estimate includes Archbishops, Bishops, Members of the Society of Jesus, Monks, Regular Priests, Secular Priests, Nuns, Teachers, Students, and Members of various Societies or Sodalities composed of Laymen and Lay-sisters.

The Society of Jesus was abolished and suppressed, for ever, throughout all Christendom by Bull "Dominus ac Redemptor" of Pope Clement XIV. (the gifted Gangani) signed on the 23rd July, 1773; and on the 7th of August, 1814, Pope Pius VII. restored and re-established the Society by Bull. The members of the Society of Jesus, or Jesuits, were expelled from England in the years 1579, 1581, 1586, 1602, and 1604, and from Great Britain and Ireland 13th of April, 1829, the year of the passing of the Emancipation or Relief Act, 10 George 4, cap. 7. Extract therefrom—"And be it further enacted, that if any Jesuit or member of any such religious order, community, or society as aforesaid, shall, after the commencement of this Act, come into this realm, he shall be deemed and taken to be guilty of misdemeanour, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the term of his natural life." This Act has not been repealed; it has been conveniently shelved, and relegated to the owls and bats; and the members of the Society of Jesus are now openly tolerated in the United Kingdom.

The character and spirit of the Jesuits were admirably described, and their transactions and fate foretold, with a sagacity almost prophetic, so early as the year 1551 (eleven years after the authorization of the Society by Pope Paul III.), in a sermon preached in Christ Church, Dublin, by Doctor George Brown, Bishop of that See, a copy of which was given to Sir James Ware, and may be found in the Harleian Miscellany, (Vol. v. p. 566.) The remarkable passage that relates to the Jesuits is as follows:—"But there are a new fraternity of late sprung up who call themselves Jesuits, which will deceive many, who are much after the Scribes' and Pharisees' manner. Amongst the Jews they shall

strive to abolish the truth, and shall come very near to do it. For these sorts will turn themselves into several forms ; with the Heathen a Heathenist, with the Atheists an Atheist, with the Jews a Jew, with the Reformers a Reformade, purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you at last to be like the fool that ‘said in his heart there was no God.’ These shall spread over the whole world, shall be admitted into the councils of princes, and they never the wiser, charming of them, yea, making your princes reveal their hearts, and the secrets therein, and yet they not perceive it ; which will happen from falling from the law of God, by neglect of fulfilling the law of God, and by winking at their sins. Yet in the end, God, to justify His law, shall suddenly cut off this Society even by the hands of those who have most succoured them, and made them that they shall become odious to all nations : so that at the end they shall be worse than Jews, having no resting-place upon earth ; and then shall a Jew have more favour than a Jesuit.” An Ecclesiastical History by John Lawrence Mosheim, D.D., Chancellor of the University of Göttingen. Translated by the Rev. Archibald Maclure, M.A., Minister of the English Church at the Hague. London : A. Millar, 1765, Vol. II., Note to page 96.

In the month of July, 1580, the celebrated English Member of the Society of Jesus, Edmund Campion, wrote a declaration addressed to the Council of Queen Elizabeth containing an introductory clause and nine sections. This declaration became known afterwards as “Campion’s Brag and Challenge.” The last sentence of section 8 reads thus:—“And touching our Society, be it known unto you, that we have made a league—all the Jesuits in the world, whose succession and multitude must over-

reach all the practices of England—cheerfully to carry the cross that you shall lay upon us, and never to despair your recovery while we have a man left to enjoy your Tyburn, or to be racked with your torments, or to be consumed with your prisons. The expense is reckoned, the enterprise is begun ; it is of God, it cannot be withstood. So the faith was planted ; so it must be restored.” Strenuous endeavours were made from time to time, during the century that commenced with the year 1580, by the members of the Society of Jesus to restore the faith, the Catholic (Roman) in England and Wales, but without success. All their exertions ended in failure, and the whole thing fizzled out at the Revolution Settlement.

The question for consideration at the present time is, the writer thinks, the following—Has Cardinal Manning’s programme a better chance of success at the present time than Edmund Campion’s declaration had at the time it was written ? In answer to this question the writer thinks it has a better chance, inasmuch as in Campion’s time, and during the seventeenth century, the English people had practical experience of Popery, religiously, politically, and socially, and therefore declined to be fascinated by the voice of the charmer, whereas at the present time the English people have had no such experience, and the majority of them know little or nothing of Catholicism (Roman) except by name ; consequently they stand in greater danger of being won over by the simulated mildness, meekness, and religiosity of the agents of the Papal System.

The following sentence appeared in the “ Methodist Times ” of 6th August, 1896. The late Cardinal Manning, in an interview with the late Hugh Price Hughes, said “ he would unhesitatingly see the whole of Europe deluged with blood

to gain the Pope temporal power." Fanaticism in excelsis. It is marvellous the extremes to which men will allow themselves to go when religious or political crazes take possession of their minds ; they seem to reasonable minded people to be intoxicated with the exuberance of their own crazedness.

The writer would be delighted to hear of a movement for the gathering of the Church of God, *i.e.* the pure, undefiled, and Scriptural Church of God, in all its strength to oppose the teaching of error and superstition, and the leading away of the people from the truth once delivered to the Saints.

Unfortunately the Established Church of England is split up into four sections, each section holding different views on various questions, and the writer has read lately, in several periodicals, that a large number of the clergymen in the Church of England are ready to take orders in the Catholic (Roman) Church whenever the opportunity offers. If there be any truth in this report it is a melancholy state of affairs.

In "The Monthly Record of the Protestant Evangelical Mission," May, 1907, at page 72 under the headings "The Protestant Look-out," "The Enemy Within the Camp," the following sentences appear :—" Meanwhile, all we can say is that we know there are clergymen in the Church of England (and Nonconformist Ministers) who have been secretly reordained under Papal Orders, and who are encouraged for the present to continue in their Protestant benefices, or pastorates, as the case may be. The pooh-poohing of this fact of the enemy within the camp is ill-starred and unwise ; and we anticipate shortly to be in a position to make such pooh-poohing no longer possible."

The Dissenters, the writer is sorry to say, appear to be rushing into Politics by leaps and bounds.

Their simulated friends, the members of the Society of Jesus, are, no doubt, very much pleased to witness this new departure ; and will willingly assist in spreading dissension, and to play the old game under a mask of " Religious Equality," the grand aim being the destruction of the British Constitution, the disintegration of the British Empire, and the extirpation of Protestantism and Protestants.

There is one Church in England at the present time, " The English Presbyterian Church," that the writer is pleased to say is, in his opinion, doing solid good scriptural work quietly and unostentiously, and he heartily wishes the work good-speed. This Church is not a Dissenting Church, it is a branch of the Presbyterian Church of Scotland, a Church of the Reformation Period.

The writer, in conclusion, takes the liberty of asking every true Protestant Patriot to adopt the motto of King William III., Prince of Orange, as his or her own motto ; the motto was as follows :—

" The Protestant Religion, and the Liberties of England,"  
" Je maintiendrai"—I will maintain.

### HAMILTON RANKIN

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25th May, 1908.

## APPENDIX

## TWENTY REASONS FOR BEING AN ORANGEMAN.

[*By the late Reverend Doctor Drew.*]

## I.

Because I desire to live to the glory of God, and, resisting error, superstition, and idolatry, "earnestly to contend for the faith once delivered to the saints."

## II.

Because I desire close and trusty alliance with my Protestant brethren for the sake of mutual testimony, protection, and love.

## III.

Because connection with the Orange Body draws men's attention to the history of past deliverances and arouses them to vigilance, energy, and witnesship for God.

## IV.

Because I desire to remember the mercies of God bestowed at the Reformation, and also at the glorious Revolution, under King William III.

## V.

Because an Orangeman is bound to show forth by his life the reality of his Christian profession, his desire for man's salvation, his obedience to the dictates of Protestantism, and his efforts to deliver Romanists from mental perversion and spiritual slavery.

## VI.

Because the members of the Orange Institution have always been enabled, by the grace of God, to exhibit loyalty, patience, firmness, and brotherly love.

## VII.

Because Orangemen honour the Holy Bible at all their meetings ; conduct their proceedings by its

heavenly precepts ; and frame the Orange Ritual chiefly from its sublime Prophecy.

### VIII.

Because the Empire has always flourished when Protestant leaders guided the helm of state, by the light of God's revealed will, and when Protestant truths were in the supremacy.

### IX.

Because I learn by the doctrines, history, and daily practices of the Church of Rome, that the lives of Protestants are endangered, the laws of England set at nought, and the Crown of England subordinated to the dictation of an Italian Bishop.

### X.

Because the Papacy has never repented, and cannot repent, of its continental massacres of Protestants, of its demon inquisitions, and the Irish rebellions of 1641 and 1798, &c.

### XI.

Because Popery annually breathes denunciations at Rome, by a well-known " Bull " against the existence of Heretics (Protestants).

### XII.

Because the Church of Rome teaches in her schools that heresy is not to be endured, nor heretics to be permitted to live !

### XIII.

Because Popery is not content with equality ; and because it claims the unconstitutional privilege of a double allegiance (to the Pope, and King), also, of a right for her priests to withhold treasonable and felonious communications ; and for the Pope to be the arbiter of the lives, laws, and liberties of mankind.

### XIV.

Because notwithstanding the private worth of many members of the Romish Church, that, generally, Roman Catholic Jurymen refuse to give a

true verdict according to evidence, when the cause of their Church or party is presumed to be at stake.

## XV.

Because Popery maintains a continual rancour against the Protestant people of Great Britain, receiving their charities with ingratitude, and stimulating its followers to detest the “Saxon,” and to loathe the rule and realm of England !

## XVI.

Because Jesuits are openly tolerated in Great Britain and Ireland, contrary to the express laws of the Empire.

## XVII.

Because all truckling to Popery has, in every instance, been attended with renewed clamour for further concessions ; in violation of pledges given by Roman Catholics.

## XVIII.

Because it cannot be otherwise, but under the downward progress of British legislation, God will be made angry, and the nation imperilled ; Protestant union and testimony are, therefore, required to deprecate God’s indignation, and to “bide the time” of needful resistance.

## XIX.

Because many, who were once Romanists, have been led, by the rigour and fidelity of Protestant testimony, to contrast it with their unholy bondage system, and to forsake it, by God’s blessing, for ever !

## XX.

Because the whole history of the Bible assures us, that if we be prayerful, united, and zealous for God, the Time, the Man, and the Deliverance will Come.

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